UNITY

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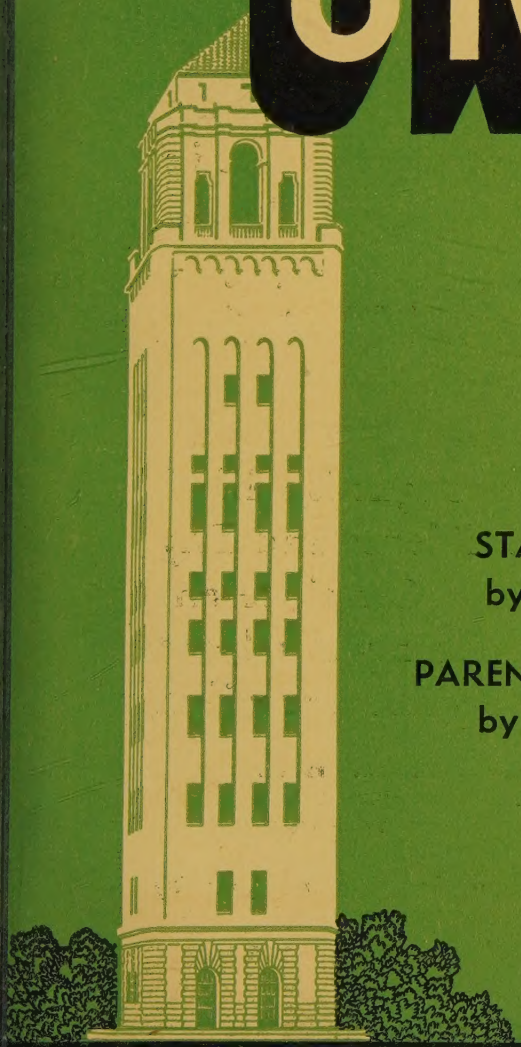

STAND UP TO LIFE
by C. Stanley Long

PARENTS' QUESTION BOX
by Zelia M. Walters

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing

Thy Spirit strengthens both my soul and my body, and I rest in the peace of wholeness and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Every anxious thought is stilled. Thy mighty confidence and Thy peace infold me. Omnipresent Spirit substance fills my mind, and abundance is everywhere manifest.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Stand Up to Life

INSTEAD OF GOING DOWN INTO THE VALLEY OF MATERIAL THINKING, WE SHOULD STAND UP TO LIFE AND BE CLIMBING THOSE SUBLIME HEIGHTS WHERE THE REALITY OF GOD'S INFINITY CAN BE SEEN AND UNDERSTOOD.

BY C. STANLEY LONG, D. D.

THE JEWISH NATION was on the threshold of Canaan, and twelve men, each man a ruler from one of the twelve tribes of the people, had been commissioned by Moses to investigate secretly the conditions of the country and people of Canaan that they would have to conquer. The twelve men returned from their expedition and gave their report to Moses. The majority reported that they could not take the land. Only one of the twelve, Caleb by name, said, "We are well able to overcome it." It is to confront the "I can't" attitude toward life that the story stands, and according to it a situation is not desperate because a majority faintheartedly say it is. Caleb was not different from the other eleven men. One thing we are told in the story is that he was a man of another spirit. It is the spirit that determines the quality of a man. Such a spirit is an affair of inward and spiritual growth.

The problems of living are all in our thinking. Our happiness is not dependent upon circumstances; it is not determined by the hostility of the world or the unfriendliness of men. It is altogether in our own hands. "As he [man] thinketh within himself, so is

he." What we think determines the kind of person we are going to be, and whether we are going to be a failure or a success, healthy or sick, happy or unhappy. Adopt an attitude to life of "I can't," make retreating from life a habit: you will become easy prey to half a score of unhealthy emotions that will soon have you in their power, such as fear, anxiety, indecision, jealousy, and nervousness. God intended us to be one hundred per cent happy and useful. His will for us is that we live sweetly, harmoniously, and happily, and one of the ways of avoiding emotional handicaps is to get rid of the feeling that we are commonplace and inferior people who must be shaped by circumstances and remain helpless before the evils that stand in the way of our progress.

The Bible admonishes us to get up out of the dust of conscious littleness and to remember that we are not children of a blind fatality but the sons of God. There is no reason why we should retreat from life, displaying the spirit of the grasshopper. "Stand upright on thy feet," says the Book of our religion. Stand up to life and its antagonisms, and until we do that even God can do little for us.

As long as material thinking governs us we shall continue to be at the mercy of fear, anxiety, and sickness. Human progress out of error is in our own hands, and there is but one way to accomplish it. That is by discarding the material mode of thinking in all its phases and adopting the spiritual. The injunction to work out our own salvation is a literal necessity for each individual, since no one, not even Jesus, can think in another's stead. The right to think for ourselves is an inalienable possession, and because of this no one can challenge our freedom and ability to change

our thinking from the false to the true. We must realize the truth of this and not excuse any failure to take advantage of it on the ground of heredity, education, environment, or circumstances. The moment we make excuses for our attitude of defeatism we begin to play into the hands of the enemy and thus weaken our conscious ability to think and act on the side of God.

Because of this, we should stand uncompromisingly for our divinely inherited power to think rightly, even though our progress may seem to fall short of that of others or to disappoint our own expectations. To admit discouragement or to think that we have an inferiority complex is equivalent to walking backward or letting ourselves for the time being drift down stream. Arguing for discouragement is never intelligent; it always adds to our burden and clutters our path to freedom. Referring to this state of mind, Paul said, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

The cure for discouragement is a livelier appreciation of the good we already have and increased devotion to the attainment of the true ideal of being. It is always possible to do a little more. We shall always find room in our consciousness for a little more love, a little more goodness, patience, and unselfishness. What we know of God and of man in His likeness is not defeat. Defeat argues that we have done our best and have failed; but who says that we have done either? Do the principles of mathematics or of music discourage the student because he has not yet succeeded in solving some problem? Does divine love say that we have done our best to reflect love and that it is no use trying to do more?

The law of good, the law of God's allness, has never failed to work. Divine love never fails to be what it is or to reward him fully who has the vision to open his consciousness to it. The failure is ours in not holding fast to what we know to be true, in the face of contrary arguments. Will the mental attitude that cries defeat help us to succeed, to renew our efforts, or to add to our courage? However long we consented to grovel in that state of thought, we should eventually have to gather up what we had left, and begin our spiritual journey again from where we found ourselves. How much better and more profitable to stand guard over what we have, small though it may seem, than to listen to this croaking devil.

Our sense of failure and fear too often lies in not thinking metaphysically. We allow thought to be influenced by material evidence in place of steadfastly looking past it to the unconquerable truth of man's spiritual being. Instead of going down into the valley of material thinking, we should stand up to life and be climbing those sublime heights where the reality of God's infinity can be seen and understood. The choice is ours to go up or down, to stand or fall, in our own consciousness, and it should be decided by our strength of purpose and our confidence in Truth and not by the weakness of our fears.

Jesus knew full well the compass of human weakness, yet He said, "Be not afraid." He knew the absolute groundlessness of fear, and we should give heed to His loving counsel. Nothing is more tyrannical than the fears we entertain, haunting, oppressing, and torturing us at every turn. Yet these fears which make us cowards cannot think, they have no personality, no mind; they are but the spectral products of our ma-

terial thoughts. They have no possible place in spiritual thought and understanding. Nothing could frighten your consciousness of spiritual being, for you know that suffering, loss, or lack, cannot invade that realm of thought. If all fear, both latent and active, could be eliminated from our consciousness, we should be the happiest people on earth, we should be in heaven; but this will not be realized while a sense of evil remains. To remove fear permanently from our experience we must remove its foundation and destroy its source, and this needs to be recognized in order to work intelligently and effectively toward our freedom from its tyranny.

Faith in material things rather than in the things of God is an overflowing fountain of fear, disease, sin, unhappiness, and defeat; it breaks the commandments of God and binds us to the chariot wheels of the carnal mind. It simply means that we are placing our trust in the beliefs that make up the physical consciousness of life, in material joys, money, and everything that the senses of mortals seek after.

Are we standing up to life, the life that God created for us or are we running away from it? Are we fighting our battle against evil or are we shirking it? Is our attitude toward life that of fear and defeat or that of faith? Are we in dread of tomorrow? Are we anxious about many things? We were not intended to be beaten and to be eaten up with anxiety. We were not destined to sit at the feet of circumstances. God did not make us unhappy, sick, and fearful. He intended us to live a full and complete life, to tackle our problems with zest, and to overcome all obstacles. We are the sons of God. We follow a leader who has power and who communicates it to us. The Christian religion is a pro-

vision to help us to overcome our fears and to take the minus signs away that we may be conquerors and more than conquerors.

Stand up to your fear and in time you will completely master it. Perhaps you are shy. Shyness can be overcome. Make yourself go into company. It is said that George Bernard Shaw when a young man was so shy that when he had a call to pay in a certain street he would walk up and down the street several times before he could overcome his shyness and knock at the door. You could say many things today about G. B. Shaw, but no one would say that he is shy. Cease retreating from life. Form the habit of standing up bravely to life's challenges. Of course you will have problems to solve, hard things to do; but go through with it, face the error that seeks to rob you of your sonship. Remember that you have God to help you.

Perhaps the easiest way to master all those things which tend to make us fearful is to know that man and God are partners in "toil co-operant to an end." Every individual great or small is part of a beneficent and eternal plan. The Bible teaches us that God and man belong together. This is the heart of the teaching of Jesus. The least talented individual is necessary in God's plan, and in this plan every type of work has its place. All life is bound up with God. When we really believe that, fear and defeat will pass away like dark shadows before the sun. Nothing can harm us because we are protected by divine love.

Here are a few reasons why we should stand up to life and march on with hope and confidence:

Man is made in the image of God.

Every life has value.

Man, because he is a son of God, has the power to rise from slavery to glorious freedom.

These facts are indisputable. They stand as the great foundations upon which one may build an eternal structure.

So we may well ask ourselves the question, Why these fears, why this spirit of defeat? God does not change. Jesus Christ is the same yesterday, today, and forever. Then why these fears? One is forced to the consideration that this attitude towards life has its origin in some doubt of the power of God, some uncertainty in our own heart, some material weakness, lack of grip, lack of vital faith in our life. We are all familiar with the story of the young man at Dothan who, seeing the host that stood over against them, cried out, "Alas, my master! how shall we do?" And Elisha replied: "fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes." Then the young man saw the spiritual hosts of the Lord. At a period in New Testament times when some were beginning to fear, John wrote, "Greater is he that is in you than he that is in the world." We should keep this truth before us, for it will be needed every day of our human pilgrimage through the wilderness of material beliefs.

"God gave us not a spirit of fearfulness," says Paul. Neither has He given us the spirit of discouragement or apathy or any other wrong belief that would prevent us from standing up to life; but He has given us the spirit "of power and love and discipline." God has given this spirit to us, and it is ours. The spirit of power, of conscious ability, of successful accomplishment—think of it! There is no suggestion here of de-

feat or lack of opportunity, for the spirit of power that God gives is the spirit of omnipotence, which has all of God behind it and which knows itself to be irresistible.

We can experience the spirit of power in our life if we "watch and pray." With our heavenly Father helping us, the day will come when we shall be able to say: "It is no longer I that live, but Christ liveth in me." "I can do all things in him that strengtheneth me." In that faith let us live. Let us measure every problem, every task, and every difficulty, every sorrow, every temptation by the measureless might of God. There is no reason whatever why we should not be able to say with Caleb, "Let us go up at once, and possess it; for we are well able to overcome it."

The Perfect Law

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More desired are they than gold, yea, than much fine gold.
Sweeter also than honey and the droppings of the honey comb.

—PSALMS

Parents' Question Box

BY ZELIA M. WALTERS

TO EVERY PROBLEM in child training that can arise in the home from day to day there is a best answer, and there are of course many less good ways of dealing with it. We could take the peremptory method, demand that the child do thus and so, and if we are persons of decision we can have such demands carried out. This is apparently a great time-saver, and for a while it seems to work very well. But it does not really deal with any problem; it merely pushes it into the background, or covers it, leaving it there to break out again at some future time, perhaps in a much more troublesome form. Then there is the evasive method. This ignores the fact that the child must be trained to make the necessary adjustments in order to live in peace in his heavenly Father's world. It deals only with surface manifestations, taking no note of the springs of action under these. It "lets well enough alone." Then there are parents who seem in effect to turn the child loose to follow the impulse of the moment without any restraint either from within or from without. We might add to this list of makeshift methods, but we realize as soon as we survey them that none of them is good enough for our children. None but the best will do. For the children in our homes are children of God, sent into the world to bring the heavenly kingdom more into visibility. They were intrusted to us so that we might train them for their great service.

It is a very hopeful sign to see how parents and teachers are seeking advice from those they believe to be experienced in the training of youth. They do want the best.

What is the best? Probably no expert or theorist would have the assurance to label his system as perfect or even as the best. Yet we do hope to point parents to a perfect way of dealing with children. It will not be a way in which we lay down a set of inflexible rules; we shall only give suggestions culled from experience. They will be guideposts, as it were, pointing the way. They will be devices that may serve as aids in meeting all the varied situations that arise. But far more important than any of these helps is the solid foundation of Truth laid by the parents. That comes from God. No one else can lay the foundation for you, no one else can furnish the pattern of the perfect child toward which all of your training is directed.

In homes governed by Truth we shall probably discover two basic beliefs. The first is that there are no bad children. All children are God's children. All have in them the aspiration toward the highest. All have in them the seed of their divine parentage, hence they are reaching out to the best things even through all their errors and misdirection. The problem is not to make the children good but to remove the obstacles in the way of their expressing the good they already have within them. The second is that the child must be taught to seek his own inner light. As rapidly as we can train him for it we lead the child to govern himself. We do not multiply rules, we remove them. The only well-trained child is the one who is ready to go forward relying upon the Spirit within himself for wisdom, guidance, and strength. So in every prob-

lem look to God the Father first, both in your own meditation and in what concerns the child. There will be no mistakes when we quiet our mortal self and wait for God's guidance.

Question. A girl of ten who up to a short time ago was quite unconscious of her clothes is rapidly growing vain. She thinks of her clothes most of the time, begs for new and elaborate garments, and compares her own clothes with her friends' clothes. "My dress is much prettier than Marie's," she says, or "I don't think Joan's hair ribbon is as nice as mine." I want to cure my child of this streak of vanity.

Answer. I am glad the Bible tells us about Christ's seamless robe. Otherwise some of the apostles of poverty might have convinced us that He went about like a poor, shabby beggar. The children of God should be well dressed and beautifully dressed. They ought confidently to expect to have raiment that fittingly clothes the body made strong and perfect by God, just as that body clothes a beautiful soul. Therefore you do not want your little daughter to grow up altogether unconscious of her clothes.

But here again we need the motto of the ancient Greek philosopher: "In nothing too much." We do not want the child to ignore her clothes and go about looking like a freak, nor do we want her to be vain and give clothes undue importance. Commend her when she dresses with care and appears with clean hands and face and brushed hair. Check her when she makes comparisons unfavorable to others. Suggest that other people like Marie's dress and Joan's hair ribbon. The child's sudden interest in clothes is a phase of her growth and is a part of her reaching out for beauty.

And the hunger for beauty is a part of worship. But do not let her hunger for beauty stop at clothes. This child needs to be taught to see the beauty in cloud and tree and flower, and she can easily be led to see the beauty of holiness. There is practically nothing to undo and "don't's" can be left out. All her teaching can be positive. Help her to see the beauty in nice, well-kept clothes, in a neat and orderly home, in a weedless growing garden, in the wide landscape before her.

If your daughter mentions another child unfavorably help her to see some beauty in that child. Perhaps you know that Marie is a sunny child and Joan a kind one. Lead your child by suggestion to see how much more beautiful these things are than just a fine dress. All true beauty comes from within, and body and raiment and surroundings are molded to fit the undying beauty of the spirit. The lesson can be made simple enough for a child of ten. "Would you put on your party dress when you have dirty hands and face, and would you look nice if you did?" "No, no," cries the child. She knows better than that. "Well, if you have selfish or unkind thoughts, it is worse than if you had dirty hands, and then a pretty dress cannot make you look nice." Any child can be led to the understanding that her actions ought to correspond with the pretty dress. Keep that thought before her as she goes along the years of youth, and when your daughter is a woman you will see her beautifully clothed in body and spirit.

****

Question. My son of eight has to attend a school in which there are many children from homes where there is probably little in the way of training. Sometimes he brings some of these boys home with him. They have bad manners and use poor English, and

some of them seem furtive. Of course I have never said anything to suggest that they are in any way inferior. But a few days ago I overheard him and one of these boys talking, and they were talking in a nasty way. I am heartbroken to know that my son is learning evil thought and language from his companions.

Answer. Do not let the boy know that you overheard him. To discuss it with him might make him ashamed, so that he would withdraw his confidence and become secretive. Do not forbid him to bring these playmates home. What they see in your home, a home of Truth and purity, may be a deciding influence in their lives. I wish there were space to tell you the full story of a woman I know who as a child came from a so-called "underprivileged home." She visited a few times in a home of another sort; and with the direct purposefulness of youth she decided that she was going to be a woman like her hostess and have a home like hers. She carried out her purpose and is now a fine, cultured, influential woman. Sometimes you will find children from homes of poverty with as fine ideals as your own.

But your immediate problem is what to do with your son. Do not be heartbroken or take the matter too seriously. Much of the bad language that a child uses and that so shocks his elders has no meaning to him and is soon forgotten if nothing is said. But you must do more than ignore it. You must arm your child against it so that he will take no harm. Paul knew how to do it. "Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report . . . think on these things." If a room is filled with sunlight, darkness cannot enter, for darkness is just ab-

sence of light. If soul and spirit are filled with thoughts of things true, pure, and lovely vile things cannot enter there. They will find no room. Vile things may brush across the child but they will not stay. Fill the child's mind with thoughts of Truth and purity and do not be troubled about what he hears other children say.

Children get dirty playing in the garden or in the sand heap, but it all washes off in the bath and laundry. So with the dirt that touches the mind. It washes off in a home where Truth is the guiding light. See that all the talk in the home is of true, lovely, and pure things. Watch the books your son reads, weigh your own words when you talk with him. Teach him something of the nature of words, telling him that they are real things set loose to bless or harm our life. Show him examples of the working out of words. Train him to make a conscious effort to keep his thoughts and words on a high plane.

There are no barren words. In various ways suited to his age and development teach the child this fact. Then you need not be troubled by what he hears in his contacts with other children. You have put his behavior on a level above good manners and good taste, even above good morals. He now knows that with his words he is constructing his life.

Parents' Question Box

We plan to make this a regular feature of UNITY. It is the result of questions asked by readers of *You and Your Child*. In her answers to questions, Zelia M. Walters will give an application of Truth principles to specific problems in child training. Your comments about this new feature will be welcomed by the editors.

"My Own Shall Come to Me"

BY JEAN PHILLIPS

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea:
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

* * *

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

WHO HAS NOT thrilled to these lines from John Burroughs's poem! They never grow old, never lose their power to reproduce in us the poet's confidence that despite all the winds of adversity, all the changing tides of human affairs, all the turbulent seas of life, our own must come to us. As surely as the stars come to the sky, as certainly as the tides come to the sea, just so inevitably do we come into our own. For the same intelligence, the same power that guides the stars and the tides in their courses also guides our destinies, a power and intelligence that nothing can defeat, neither time nor space nor height nor depth; from which neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us.

Under the magic of the poet's inspiration we relax. Unconsciously we let go; we stop straining and striving. For the moment he has convinced us that we

"stand amid the eternal ways," that there is no need for haste, no need to rush forward to intercept our own, for by an unchangeable law it shall surely come to us. Gratefully we accept the release, happy in the belief that "my own" is something to look forward to with pleasant anticipation; something we have long desired. At first glance there seems to be no reason for questioning this belief. It fits in perfectly with the idea of right thinking, right expectation. It certainly does not conflict with the principle that all good is our rightful inheritance. Metaphysically the expectation of absolute good is entirely sound. Yet equally sound metaphysically is this law: "With what measure ye mete it shall be measured to you again." So that the quality of what is measured to me depends entirely upon the quality of that which I measured—contributed—in the first place. Then whatever comes to me as the result of this law of cause and effect is undeniably my own. If I have given of love, kindness, generosity, patience, tolerance, humility, sympathy, courtesy in bountiful measure, I may well rest serenely confident of a bountiful harvest of blessings. But what if my giving has not been of this quality, what then? Will there be no effects from the resentment, the intolerance, the hate, and the selfishness that I have measured out to others?

The books of the prophets are filled with statements like this: "They shall eat the fruits of their doings." This is very definite, very positive: the fruits, the whole harvest of their doings—not only the pleasant fruits of right doings but the bitter fruits of wrong doings. If I am perfectly honest with myself, then I shall acknowledge that the inharmony that appears in my life is the fruitage of my inharmonious thinking

and doing, that it is "my own" in the sense that I am responsible for its being there. Not that I am supinely to accept negative conditions as the reality of life; on the contrary I must never cease denying them. But merely denying their reality after they have appeared will not remove their cause or keep them from recurring. By accepting responsibility for all that comes into my life I learn to use the creative laws constructively. I am not burdened by the thought of this liability when I remember that responsibility is only one side of the shield. The other is privilege, the privilege of creating exactly what I want. When I make right use of this privilege I need have no anxiety about the responsibility. It is only when I have misused the privilege that I may be reluctant to admit the responsibility.

It takes moral courage, when trouble strikes you, to stand up and admit to yourself that you have received "according to your works." It requires a strong, unbiased mind to forgo all self-justification, all tendency to blame some one else for what has happened to you, and to agree that you as well as your neighbor are included in the charge "Thy way and thy doings have procured these things unto thee." In our everyday human contacts it is especially hard to concede that our own invariably comes to us. For it seems that almost daily some one is repaying us with evil for good, with ingratitude for generosity, with neglect for kindness. Frequently we are hurt and baffled by the seeming inequality between what we give and what we receive. It is difficult in specific instances to believe that we have received a fair return.

Perhaps we have had some such experience as this: We take an impoverished girl into our home, and although she is practically a stranger to us we treat her

"like one of the family." And what do we get for our benevolence? Indifference mostly, and hardly a decent thank-you when she leaves, which she does the moment she finds work!

When something of this kind happens do we sit quietly down and calmly and cooly ask ourselves where we have failed? There is not one chance in a thousand that we do. More than likely we grow heated in our denunciation of the girl's conduct. Although we never put into words just what we expected of her we feel cheated. It has not turned out to suit us. Our first impulse may have been entirely altruistic, a genuine desire to relieve distress. But did we lose sight of this original impulse? Did it survive the strain of intimate association, or did we become secretly critical? Did we think she might make herself a little more useful about the house; that her attitude was not as meek as it might be under the circumstances; that an expression of appreciation would be more becoming than an air of taking everything for granted? In other words did our first noble urge to be of help degenerate into a desire to enjoy our position as a giver of charity? Did we keep in mind constantly that we were merely the "dispenser of gifts" for the Giver of all gifts; or was the sense of personal giving foremost in mind? And was our disappointment due to the fact that we had expected a humble, undying gratitude continually in evidence?

Facing the facts impartially and impersonally, examining our thoughts and motives and practices with absolute honesty of purpose we frequently find that we have been deceiving ourselves. The human mind with its quirks and subtleties would deceive even the elect if it were possible. We permit ourselves to fall

into the habit of seeing and discussing the weaknesses of our associates and we become so occupied with that absorbing topic that we are completely unaware of our own shortcomings. When we are awakened, it may surprise and shock us to discover that we are guilty of the same faults that we see in some one else. Emerson says: "That only which we have within, can we see without. If we meet no gods, it is because we harbor none. . . . We find in people the qualities we are mostly looking for, or the qualities that our own prevailing characteristics call forth." If then we meet the same type of unpleasant experience over and over, if we see the same undesirable traits in the majority of persons we meet, if we hear ourselves saying repeatedly, "Every one is so selfish," "People are so inconsiderate," "No one appreciates my sacrifices," and kindred complaints, shouldn't we be wise to stop, look, and listen to these danger signals? Wouldn't the intelligent course be to take our attention from other persons and center it on ourselves and our thought habits? Not for the purpose of self-condemnation, but for the purpose of self-understanding, self-correction.

Concentrating on this lifetime job we shall be too busy to notice the mistakes of our neighbor. But if we should take a moment to glance in the direction of his characteristics we may be astonished to find some very fine traits that had previously escaped our notice. For quite logically as soon as we discover that the important thing, the all-important thing is not how some one treats us but how we treat him, we find a vast improvement in his attitude toward us. Being, as we are, so much more aware of others' behavior toward us than of our behavior toward them, we are apt to

expect more than we are willing to give. More or less unconsciously we set up standards in our mind by which our family and friends and the world in general are expected to treat us. We have pretty definite ideas about what is due us in consideration, devotion, and service, because we give much thought to that side of the matter. To the other side, "Do ye also to them likewise," we give less attention. Yet this is the really important side, for upon it hinges everything that happens to us, all that people do for us or against us. We have heard "Do unto others" all our life, but do we practice it, do we really work at it? Has it become just a threadbare dustcloth that we use to make things look a little better when company comes, or is it a clean, strong fabric with which we polish the windows of our soul so the light may shine out? Doing unto others as we would have them do unto us is a positive method of insuring ourselves against unhappy experiences, against finding undesirable things in our life when our own comes to us. And this "doing" means not merely going through the motions of what we feel is our duty; it means that every thought, every feeling, every word and motive must be made truly and deeply sincere. The only way we can be sure that we are not deceiving ourselves is to make a deliberate exploration of our mental regions and look with an open and impersonal attitude at what is going on there.

Let us ask ourselves a few questions. Am I being honest with myself? Are my motives unselfish? Have I been harboring a belief that I should be treated better than others, that special deference, special consideration should be shown me? Do I give as well as receive? Am I unfailingly kind and courteous? Can I truthfully say that I do my best to make life harmo-

nious and pleasant for those who must associate with me? Do I take offense too easily? Do I forgive readily? Am I generous with my approval, my praise, my love, my appreciation? Would I be willing to acknowledge publicly my inmost thoughts and reactions? Can I take criticism and rebuffs without rancor? Am I able to see the other person's side and concede his rights? Have I the flexibility to accept new methods and ideas, or do I hold obstinately to the old, right or wrong? Have I the courage to analyze my hidden motives to discover what they really are and, if they show signs of selfishness or unfairness or misjudgment, to abandon them at once? Have I the strength of character to judge myself and my acts with the severity with which I judge my friends and their acts? Or do I have an unexpressed idea that I am "different"? Have I the capacity to cut away all personal factors and look squarely at the unvarnished truth? to achieve complete detachment from personalities, mine and those of others?

When I do see my mistakes, have I the tenacity, the patience, to stick to the job of re-educating myself, training myself in new and better habits of thinking? For patience and resolution and absolute impersonal honesty are essential if we hope to achieve the priceless faculty of self-mastery. We must be more exacting with ourselves than we would think of being with any one else. Our whole problem of getting along with others, of adjustment, of harmonious living, is with ourselves first and foremost. When we have smoothed out all the angularities in our own nature, subdued all the perversities, controlled all the impatience, sublimated all the baseness in ourselves, we shall find nothing to offend us in our outer world. For there will

be nothing in us to call forth a response, no likeness to recognize itself in another person.

We do not reach this excellence in one bound, nor by simply reading a few lines of inspired writing each day, but by a determined effort to reconstruct our life: By dedicating ourselves to finding the causes of our trouble in our thinking and eliminating them and finding the causes of good and multiplying them. By expanding our nature until we are great enough to accept responsibility for whatever comes, until we can see that "he is great whose eyes are opened to see that the reward of actions cannot be escaped, because he is transformed into his action, and takes its nature, which bears its own fruit, like every other tree."

SINAI

Put off thy shoes! The place whereon thou standest
Is holy ground! Be still, and let no thought
Of clamorous, faithless questioning profane
The vast, cathedral stillness of thy soul.

Put off thy shoes! The place whereon thou standest
Is sanctified of God. Say not, "Lo, there—
Lo, here—is heaven!" Behold it where thou art.
God's all-perfection reigneth everywhere.

—KATHARINE V. HOLSTE

Waiting

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*John Burroughs*

The Great Command

"THOU SHALT HAVE NO OTHER GODS BEFORE ME . . . FOR I JEHOVAH THY GOD AM A JEALOUS GOD."

BY NETTIE WYATT

THE ABOVE command was the first given to Moses and is one that when faithfully kept brings immediate answer to every prayer. Many supplications have been sent up for prosperity with no other vision than some particular job as the avenue through which it is to come. Many calls for help have been unheeded because faith was centered in a single person as controlling all aid. Much pain has gone unrelieved because some home remedy failed to "work." In each case there was a god other than Jehovah, who is a jealous God and will have none other before Him. Sincere prayers are heard and answered, but the answer must come according to the wisdom of Him who supplies mankind with all good.

The human mind easily falls into the thought that salvation lies in things if one could pray for certain things, specifying the conditions under which they should arrive, and get them just like that. It may be that a specific prayer is answered in a specific way, but when it is, the person can be assured of double success, for he has not only his own but divine sanction on his desire. Infinite Mind is aware of the tendencies of the human mind and has guarded humanity against itself by seemingly withholding the things by which man in his lack of understanding would retard

his own progress. Salvation consists in the saving of man from his conception of himself as limited in any way and in revealing the spiritual identity of each individual.

No personality, circumstance, or thing should be given first place in one's life. Associations, circumstances, and certain material things are necessary for human welfare, but they are not the source of well-being and happiness. They are accessories and are changeable. God alone is certain and dependable. He is jealous of His rights and will not compromise them on any terms: it is either Himself or nothing. Either a person serves Him wholeheartedly or he does not enjoy His blessings of peace and plenty. Zealous is a synonym of jealous. God is zealous for the good of His children. He has created the highest and best for us and He wants us to claim our divine heritage. Like the gracious host who has provided sumptuously for honored guests, the Father wants us to share His hospitality. We are indeed honored of the Father, for He gave us of His own Spirit, making us truly master of all the exigencies of life.

We can look back on experiences when things seemed to be getting out of hand and know that a higher power than ourselves directed our destiny toward a brighter way. If we can look back and see where God has saved us in spite of ourselves, surely we can dare to go forward with even greater assurance that He is still omnipresent and all-powerful. There is a plan of good things for every one, and in reality we do not get very far away from it. The way is smoother if the mind is kept in harmony with Spirit, and many of the rough places could be avoided. Some of the way may seem uneven to the human mind, but

to the single eye of Spirit all is good and each step of the way offers a new opportunity to explore the powers and uses of it. Truly one cannot exhaust the possibilities of Spirit. Each application of Spirit to human existence only makes one capable of utilizing more and more of it until the whole environment is under one's dominion and control. Alexander Selkirk expressed a great truth when he surveyed his island with satisfaction and declared:

"I am monarch of all I survey.
My right there is none to dispute."

He was the only one in his world who mattered. His utter abandon and freedom are surely enviable to one who in a busy world does not know how to free himself of his inhibitions. Neither religion nor politics nor business nor convention imposed any constraining influence on him. He could work, eat, sleep, and plan according to his own dictates. He worshiped the God that gave him comfort as well as satisfaction and companionship, and he had no need of any other.

With the advancement of civilization life is not as simple as this man's life, but it should be. New labor-saving devices give individuals more leisure, but it would seem that instead of having more quietness there is only more noise. But the God who is jealous of His rights has His own way of bringing to our remembrance the fact that there shall be none other before Him. Going directly to the source of all good, we are immediately one with omnipresent life, abundant supply, and infinite intelligence. One with Him, we become monarch of all our forces, for no outer thing or circumstance can hold us in subjection.

The forward march of both science and religion offers much evidence that neither of them is the answer

to the problem of life. Only God is the answer, because He is the Creator. Neither science nor religion deserves worship except as it embodies spiritual principles. Neither is it the source of salvation, for each is constantly changing. There is but "one God and Father of all, who is above all, and through all, and in all." In Him lies salvation, peace, and contentment. There is no need for a substitute when faith is strong enough to permit one to look upward and go forward "toward the goal unto the prize of the high calling of God in Christ Jesus."

"Thou shalt have no other gods before me." What supremacy! What majesty! To issue such a command, knowing that in Himself is completeness, the fullness of all good! Surely then there is no need to accept any lesser thing. In the presence of such sufficiency there can be no lack. In the quickening of such life disease cannot exist. In the surge of such love is all humanity enveloped and made one. Though bound together, all persons have the power of completeness in themselves individually, and the purpose of life is to give expression to the Godlike qualities that each has inherited.

Each experience is a new road to travel and is just as interesting as a trip to some foreign country. The globe-trotter is interesting because he has seen so many places and things. He also is interesting who has traveled the spiritual highways until he has attained a knowledge of the wisdom, understanding, and compassion that make him a light along the way for others. But one must not get lost in the beauty of God as an idealistic power far removed from everyday life. "Closer is He than breathing, and nearer than hands and feet." God lives in the outer world

as well as in the mind of man. He and His creations are inseparable, though on the material plane they have separate entities. All are of God the Father and all possess His qualities, but none as yet have expressed all of God. God contains all. He is not only within us but in all our possessions as well. As for those who say it is hard to find God, let them look at whatever is nearest them and know that without God nothing could exist. So-called negative conditions could not exist without God. Even negative conditions are the result of some one's effort to express the power within him. It may be misdirected through ignorance, but it is the same power nonetheless.

A friend once said that if the kingdom of heaven were within him it couldn't be ideal, for nothing in his life was ideal. There was always the desire for better things no matter how good they were. There was satisfaction in achievement, but there was also the eagerness to know to what lengths one can explore. The kingdom of heaven to this friend—it frequently changed as his consciousness expanded—was like an air-conditioned region immediately above his head. When he had exhausted his own energy on a problem he paraphrased the words of Jesus when He was at the end of His physical strength: "Father, into thy hands I commend"—this problem, person, thing, debt, circumstance. A problem thus committed was cleansed, relieved of its friction and tension, and returned to take its orderly place in the man's experience of ongoing. A problem once given into the Father's care was not permitted to return to the mind again. It was beyond the mental point of solution, and since it had been commended to the

Father it was no longer hampered by mortal thought. A spiritual solution is always the result.

"Cast thy burden upon Jehovah, and he will sustain thee:
He will never suffer the righteous to be moved."

It is well to form a definite idea about heaven. Have a place in your mind where God is, knowing that in His presence no inharmony can have power. God lives throughout the entire range of the mind, so there is a wide selection. One's body is circumscribed, so are the affairs, and for the purpose of finding peace a person can make for himself his own heaven where God dwells. This brings Him within reach of everyday living, close enough to be called into action instantly or to be visited for silent meditation. Your idea of heaven will change as you wish to create a larger, more elaborate one, but you cannot move out of the old dwelling until the new one is ready. Once you have established your kingdom of heaven, you will always obey the command "Thou shalt have no other gods before me."

What may be heaven to one person may be a meaningless set of words to another. No two persons are alike in expression because God is infinity and chooses an infinite number of avenues for manifesting Himself. In each person lies the possibility of heaven as he attunes himself to his surroundings and gives himself to creative work. Had Jesus lived today He would be as likely to say that the kingdom of heaven is like an air-cooled chamber as that it is like a sower sowing seed, some falling in barren places, some in fertile soil; or like the man into whose field the enemy sowed tares among the grain; or like the leaven hidden in three measures of meal;

or like a grain of mustard seed; or like the treasure hid in a field; or like the pearl of great price; or like the net cast into the sea. The kingdom of heaven for you may be different from all these, but you are sure to find that it is the place where you sense the greatest security and contentment.

Some one will say, Why set up a heaven in the mind when sooner or later we must face disillusionment and there will be nothing upon which to depend? No matter how great any disillusionment may seem, there remains quite dependable the strength and faith that have promoted progress thus far, plus the confidence born of experience. The student does not feel bitter toward mathematics when he graduates from arithmetic to algebra and begins to deal with unknown quantities, nor does he feel cheated. He is only eager to pursue this broader use of mathematical principles to see in how many ways they will serve him. The events of life are much the same. The happenings of everyday living are not bitter disillusionments but new revelations. It may hurt to be jarred loose from some firmly fixed idea, but it is only the jar that hurts and not the past or the future. Much more happiness is gained from a larger view of any situation, regardless of how reluctant one is to admit it. Illusion trips one much more often than disillusionment. Keen perception is growth and gives evidence that the human mind is truly a part of the mind of God. God-Mind is flexible, all-inclusive, understanding, complete. So complete is God-Mind that the command to have "no other gods before me" includes the conviction that God offers along with it the fullness of all that is to be desired.

Born Again

THE FOES OF MAN ARE HATE, ANGER, LUST, FEAR, WORRY, ALL TRAITORS THAT IN THE GUISE OF FRIENDS INVADE THE CASTLE OF HIS MIND AND HEART.

BY SHELDON SHEPARD

DID YOU EVER build for yourself a dream that set your feet on a high path to which they could not keep? Did you ever choose for your life a pattern whose lines you were unable to trace? Did you ever in a moment of inspiration make a resolution that was shattered to bits by the change of spiritual temperature when you descended from the glamorous heights? Did you ever muster the forces of your personality against the domination of a habit that you found too strong for the powers you arrayed against it? Have you tried to pull from your heart the embedded tentacles of fear only to find their grip unshaken? Sensing the foolishness of worry and dread, have you decided to evict them forever from the rooms of your mind and have you then sometimes found their lease unbroken? Have you raised yourself against an unbearable burden of grief, determined to throw it off, yet felt its flattening pressure against your heart?

If you have ever had any of these experiences, you have set yourself a large task and have had life say to you, "Ye must be born anew!"

I must confess that I do not understand some phases of the famous conversation between Jesus and Nicodemus in which Jesus said, "Ye must be born

anew." But I believe it is an approved Biblical method, as well as a fairly good technique of living and a workable application of philosophy, to proceed with the Truth one can grasp and apply—as wisely and earnestly as possible—and not be too much concerned with what one cannot probe. Certainly it seems to me unwise to set vigorously upon any doubtful passage and twist and distort it into harmony with the ideas we are presenting. Advanced Truth writers and teachers are not free from this glaring fault of all forms of narrow orthodoxy, the attempt to reshape every expression of Scripture into harmony with their own views.

For myself I prefer the endeavor to understand and live the Truth that appeals to my mind and heart, simply leaving alone that which seems to contradict it and that which seems meaningless or inapplicable. The only place we need a unity is in our mind and life. We are not dependent upon any uniformity of all statements of Truth. No matter where a statement is found or from whose lips it falls, we should not hesitate to say, "I reject that," or "I don't understand," or "I am not concerned with that; I know the application of the fundamental Truth to my life, and I am engaged in its pursuit." A lover of Truth should never for the sake of bolstering his cause pump content into an empty phrase or violate the true meaning of a Bible passage that is not entirely in harmony with his fundamental conviction. Truth needs no outer authority and is not the companion of insincerity.

I think the bit of recorded conversation between Jesus and Nicodemus must have followed a long talk about the nature of life and its possibilities. I imagine that in the course of the evening Jesus had repeated

to the noted inquirer the simple but staggering truths with which He had been leading His disciples. It seems very probable to me that during the evening Nicodemus had listened with growing wonder to such remarks as these:

"Nicodemus, you and other leaders of the people have been thinking and teaching in terms of superficial acts without regard to their source. You have talked about killing, stealing, and so on. But I tell you the vital elements of life are much deeper than that. The source of acts is in thoughts, which work their havoc in the life even if they never find their way into the specific acts you forbid. The foes of man are hate, anger, lust, fear, worry, all traitors that in the guise of friends invade the castle of his mind and heart.

"And just as these inner thoughts and feelings are the forces destroying men's happiness and well-being, so likewise the powers that bring blessing are within. Out of the heart are the issues of life. The whole of the Law and the Prophets is included in right attitudes: Love God with all your strength and your neighbor as yourself. We need not bother about words and acts. They grow from thoughts as surely as a seed reproduces only its own kind.

"So, Nicodemus, the secret of it all is this: you should seek first to do right; to think and live according to the will of God and your divine destiny. Doing that, you need then never worry about anything but you will understand that the Father knows all your needs and will provide for them. No matter how things look, you will be happy in the consciousness of God's care. Never fear anything. God will take care of you.

"No matter how any one may mistreat or abuse you,

do not become angry or spiteful. Give him your blessing, as the Father does. In your own mind say to him, 'My brother, as God gives you His sunshine and rain and air, as the Father continues to live in you, giving life to your brain and nerves and heart, as He still visits you with capacity for pleasure and hope, so I too still visit upon you my rich blessing and abundant good wishes.'

"Keep your eye and mind single to the doing of God's will. Let nothing else take any really important place in your thought. In that spirit map out your program of life, in that spirit ask and seek what you wish and rightfully need, and never doubt that God has answered your need and is bringing the fulfillment of your desires. Regardless of all appearances keep that realization in your heart, and you will find that it will be to you exactly according to your faith."

It seems to me that during that memorable evening, Jesus must have said all these things and more to the astonished Nicodemus. Sensing the staggering demand of such self-control, feeling his inability under all conditions to keep his thoughts and feelings in harmony with the accepted pattern. Nicodemus must then have answered, "Why, Teacher, no one can so control his thoughts and emotions. He cannot avoid anger when he is spat upon and abused. He cannot avoid hate and desire for revenge against his enemy. No one can keep from being afraid. When the storms of circumstance break fiercely upon him, he cannot feel that everything is all right and God is taking care of him. It is too much to ask. A man cannot live that kind of a perfect life of thought and feeling."

Then I think Jesus must have said to him, "You must be born again. You must become a different kind

of creature. You must acquire a new set of impulses and responses to the stimuli of life. You must become so different that the things that happen to you cause you to behave in a new way. The inner springs of your thought, your feelings, and your actions must be so completely transformed that this new set of attitudes becomes the natural, real part of you. You must be reborn into that kind of a condition in which these responses to life are not only possible but are the only possible way of meeting them. Then you will discover that these thoughts are channels for the expression of God's power, which by their very readiness cause God's will and blessing to come to expression in your life."

How often earnest people say, "Oh, if we only could live up to it!" Of course the wish has reference to the Christian program of thought and emotion. Any one can see that Christian thought contains a noble aim, is a beautiful benediction to the world, the harbinger of peace, the way of life. Physiology, psychology, sociology, history, and economics bring their confirmation of the conviction that here lies the solution of the devastating problems of the race. But either we lack the courage to believe that they will work for one individual who dares to stand alone before a cynical world, or we do not have the inner capacity to follow the program as laid down by Jesus.

The prime human necessity still remains as Jesus explained it to Nicodemus. We must be born again. New springs must be found for our thoughts, emotions, and reactions. The inner nature must become different. One's thoughts do not depend upon circumstances that arouse them. They depend upon the inner reservoir from which the lid is removed by the action of envi-

ronment. Events merely turn the tap that sets free what is in the inmost personality.

It is true that in modern civilization, we have by our bad education, faulty religion, and commercialized society built up such a nearly universal poor technique of living that certain vicious errors of thought seem to be normal. Despairing grief we regard as the natural response to certain events. Everywhere people speak of their fears under the threat of some kinds of events. In church circles where are often repeated the words of Jesus it is still accepted as a matter of course that persons will be offended when slighted and will become angry or unbrotherly when improperly treated. So general is this false thinking that it does seem to us that many of the unwholesome, un-Christian, destructive mental attitudes are normal, universal, a part of human nature.

But a little thought shows us that this is not true. Men and women have simply become distorted in their inner nature, and out of that distortion there springs only the fruits of corruption. They need to be born again.

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ*

"Jehovah Will Help Me"

BY ELLA POMEROY

The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord Jehovah will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

IN THE FIRST POEM we had the command "Behold, my servant," and in the second the assurance "Thou art my servant." In the third, reprinted above, the servant himself is represented as being certain he is helped, supported, upheld, and defended. (Isa. 50:4-9.) For our poet begins with the assertion that his very tongue is taught by Jehovah, therefore he finds himself supplied with words that enable him to aid the weary and heartsick men around him. The servant feels the inpouring of divine inspiration, and finds himself day by day and morning by morning stirred with fresh impulses toward helpfulness and new abilities to assist

men in their daily efforts.

If I might digress for a few moments to give a bit of personal history, I would say this. No one in my family or among my friends could have been half so much surprised as I was to find myself being drawn into Unity work. Certainly no one could have been more overwhelmed at the spectacle than I was—until I one day encountered the very passage of which I spoke above. From then on there has been in my thought of the kind of work I am doing a constant effort to realize that the tongue that speaks is prompted and guided by the Lord Jehovah; and if any weary man is sustained by these printed words or by those spoken from any platform, it is because the Lord Jehovah has been the teacher.

Whatever takes place in any individual at any time may take place in any other individual; and if I could teach myself that the day is the Lord's, the words Jehovah's, and the results in His keeping, then each of my readers can teach himself that "Jehovah . . . wakeneth morning by morning, he wakeneth mine ear to hear"; and he can realize that he is to listen to the inner voice and become as "they that are taught" if he desires to manifest the kingdom of heaven.

"The Lord Jehovah hath opened mine ear," and like Simon who became Peter we hear graciously, accepting what we hear and letting the new idea or situation enter our mind so as to move us out of and above some old condition. As Simon listened when Jesus called and was astonished to be told that his name in the future would be Peter, so we find ourselves going beyond the point of merely listening quietly to the promises of Jehovah, passing to the Christ within us, and branching out in our thought to knowing clearly and

actively that our ears are indeed opened, that we hear the word intended for us. We cease to be "rebellious, neither turned away backwards." Instead of looking to the past for an experience that we can repeat or for well-worn wisdom on which we can rely, we step out into the arena of life with a high heart and a firm tread, for we are no longer interested in the past. Our entire thought life is concerned with the future and our own development.

The 6th verse expresses a conception of life that was universal at the time it was written. It is a conception that still haunts our life and makes it necessary for us to sit down with ourselves and hold another thought-cleansing session! The notion that suffering is inevitable, that it is necessary to the growth of the soul, that only by shame and agony can one prove one's willingness to be led by Jehovah, that ancient conception of man's relation to God appears in our thought today. So it is not surprising that our poet uses the language of woe to express the idea of life's appearing to smite him, of life's seeming to tear at the very beard on his face, while at the same time, even if apparent shame and spitting are added, he will nevertheless continue to know that "the Lord Jehovah will help"; and by his steadfast knowing of this central truth he will bring to himself the final great recognition.

For our writer realizes that if he keeps his face ever toward Jehovah, if like David he sets no base thing before his eyes, he can never "be put to shame," for the fresh beauty of eternal love will always find him and support him. Flint was probably one of the hardest substances known to thinkers of the time of our poet: he proposed to keep his spirit so firmly set

toward the Holy One of Israel that his life would be flinty in its divine quality; that is, he would be so firm, so steadfast that there would be in him no suggestion of softness or weakness. The soul that reaches this point is truly a Peter, a "rock," and whatever he builds on the rock of faith must inevitably become a fact in his world.

"He is near that justifieth me." If we have followed the outline given in these studies, we are quite certain that Jehovah will help, that He has awakened the inner ear, that each particular soul is chosen for service in the Lord's temple, and that He has put His Spirit upon us. Therefore we constantly feel His nearness, we have lost all sense of separation from Him; for we know that when we truly love the Christ we become one with Him. Also "he is near that justifieth me"; for we realize that all our own sense of righteousness is truly that of the Christ; we feel deeply and earnestly that our conviction of help from Jehovah is the Christ speaking to us; and we know beyond question that the love of our Father has chosen us—you, me—to do His perfect work in this world.

So what does it matter who may desire to "contend with" us? The "adversary" will meet with nothing but Godlike indifference on our part. For these conditions shall fall away as a garment might fall to pieces: the "moth shall eat them up."

Freed from the worn, the inferior, the inappropriate things of life, we find ourselves rejoicing in the knowledge that every word we utter, every act we perform, is inspired with the teaching from on high; for "The Lord Jehovah hath given me the tongue of them that are taught." Then we speak the word that sustains our own life, we bless others with this word, and we be-

come profoundly grateful that we have learned that the Lord Jehovah is at hand every moment of the day and night, always ready to sustain and prosper us.

Rebellion, criticism of life, disgust, annoyance, these fall away from us; for we have become far more interested in the help of Jehovah than in the peculiar antics of people around us. Who is "the smiter" in your life? Who acts daily in ways that make you feel as if the hair were being plucked from your head? You find yourself as you think of yourself as the servant of Jehovah and meditate upon the love and beauty of the Great Servant within you, and you lose all inclination to talk about the disturbances in life, to impress other people with the importance of your trials. Henceforth you are entirely fascinated by the loveliness of that which you have discovered in your own heart. You attend to the "help" that Jehovah constantly offers you, you find yourself freed from fear of the "adversary" and disentangled from the condemnation of those around you: you rejoice in the knowledge of the Christ within you and the glorious recognition of the Christ who says always, "Ye did not choose me; I chose you."

(Continued in December UNITY)

HEALING THOUGHT

Divine love harmonizes and heals me.

PROSPERITY THOUGHT

Divine love provides me with plenty, and I am unselfish in my possessions.

(Use from October 20 to November 19)

Three Teachings

BY EDITH BRANDIS

WHAT WE THINK about our fellow men is basic in our life. It is learned very early in life and determines our set of mind toward peace or war.

Ancient people knew this. Their maxims show it: "Sow a thought, reap a habit." "Honey catches more flies than vinegar." "Smile at the glass, it smiles back at you." "He that would have friends must show himself friendly."

Ancient people had a technique; at least some of them did. This too is embodied in their proverbs: "No offence taken where none is meant." "A soft answer turneth away wrath."

Every one of us knows people who have lived under the law of one or the other of these maxims. A person dominated by the friendly attitude lives a good and useful and altogether peaceful life, while another—resentful, critical, with a chip on his shoulder, as we say—lives a life of failure and frustration. His whole life may be blighted by his lack of social adaptation.

But since the words we need to use to teach the child the wholesome, peaceful reaction to his surroundings are very simple, the thoughts we work with very elementary though far-reaching, and the human material very pliable in its formative period, no mother need let her child go from her untrained in these fundamental lessons.

The wisest young mother I know began by trying

to keep her three children unspotted from a neighborhood whose standards she did not like or approve. Presently she said to me, "This is all wrong. My children are going to live in a world changing so fast that we can hardly foresee from one day to another what it will be like. They will have to get on with all sorts of people. I must therefore help them to a way of thinking that will stand up under the impact of varying sets of circumstances. I must—if I can—help them to a reaction toward people and incidents that will be wise and right and so nearly instinctive that it will function automatically for them. How to do this is my problem."

So she made of her back yard a rallying place for her own and the little neighbor children that it had been her desire to shut out. She gave all of them complete freedom in this little world of theirs. Tools, a sand pile, materials to work and build with were there. The chickens and rabbits satisfied the desire for contact with live creatures. A tree with wide-spreading limbs was ideal for a tree house.

She watched and studied the neighbor children and her own. When vital differences in social standards showed, she told her little ones, "This is God's world. He made it and called it good. We will call it good too. Other people have other ways than ours, but that is all right. God made them and they are good too. Isn't it an interesting world, where people can be so different and their ways still be all right for them?"

The young mother did not permit gross breaches of behavior to pass unnoticed. They were dealt with according to circumstances. I was at the home one morning when one little boy accidentally hit another with a ball. Instantly there was trouble. I had a chance to see the technique she used to impress a teaching of peace

upon the combatants.

First she learned that here was an accident with no one to blame. Next she asked her own red-faced angry child if he hadn't forgotten something.

His anger turned to bewilderment; "Of course. I did. I should have said, 'Excuse me, please. I didn't mean to do it.' "

He turned to his playmate; "Please. I didn't mean to do it." Then the previously taught formula came to the other boy's rescue; "Of course," he said politely, "I know you didn't. Let's be friends."

But this wise mother did not stop at that apology, for she saw that her teaching against such things had not yet gone so deep that it worked quickly enough to be a genuine protection.

She called the half dozen children playing in the yard, boys and girls, and talked to them about the sort of thing we call an accident, for which no one is to blame. She told them that when no one is to blame, it can hurt nothing for someone to assume the fault.

"It's lots more fun to be friends," she said, "and to get on with the game."

One of the children asked, "May we make a play?"

This was exactly what my wise friend wanted, for "making a play" was drill for the children in doing the right thing. So the children arranged a little space and the two boys staged the accident, with a very soft ball that could hurt no one. First they played it exactly as it happened, and this time her own son Larry, ran toward the friend that he had hit and said earnestly, "Please. I didn't mean to do it. Excuse me." And the instant response was "Sure. I'll excuse you. I know that you didn't mean to do it."

From this point the children dramatized several

variations of the accident theme, and when they were done and had turned to their games again, I knew I had seen an invaluable instruction toward the goal we call world peace.

My neighbor said: "Instant apology for offenses! That is the thing that does the trick with children. I've hardly ever known of a quarrel among them when apology was made quickly and sincerely. They can carry this into their school and it works there, for I have known of children taking this little dramatic drill in our back yard who stopped fights on other playgrounds."

"Your method is a practical application of the maxim of agreeing with the adversary quickly, isn't it?"

"Yes, and I have found it saves my time and their tempers in proportion as it becomes so nearly automatic that it is instantaneous."

"What is your basic teaching?"

"It's fun to be friends!" she told me.

"To meet the problem raised occasionally in my little flock or imported into it by their playmates by the feeling that 'our way is best,' I continue to stress the thought that this is God's world. It is wonderful, beautiful, large enough for all sorts of people, with all sorts of ways. Above all things I stress the beauty of our natural surroundings at all times. For I have found that when a child can see beauty he is not occupied with its opposite. The thought here indicated is 'Not better but different—and interesting,' which makes for tolerance.

"In time they come to realize what an interesting world it is where so many different ways are right and in divine order."

"No," she replied to a question of mine, "I teach only in response to some situation that arises to threaten the peace of our back yard. For those other occasions

when the little children play happily for hours at a time I use praise. Sometimes I find nothing but praise for days at a time. I am particularly pleased and give praise when I find them solving their problems themselves by the principles used; for by the way the principles work you know their value."

As I left my friend I heard happy voices in a spirited game in the back yard, and I thought of her three simple teachings, so effective for home and school social relations, and for the wider community, national, and even international:

"It's fun to be friends!"

"Not better. Just different!"

"It's God's world. He made it and all in it, and called it good!"

Those Who Are Blessed

His disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.—MATTHEW

Thanksgiving

Thank You, God, for children singing;
For the snowy tree;
For the old chimes at daybreak ringing;
For the ageless sea.

Thank You for imagination
Lighting beauty's way;
Thank You for the brook's contentment
Laughing where it may.

Thank You for the blessed darkness
After day is done;
Thank You for a thrush's vesper;
Thank You for the sun.

Thank You for a gull in motion;
Sun that, sinking, glows;
Thank You for the rain's long music,
Thank You for a rose.

Thank You for an April morning;
Thank You for the true,
Understanding heart of friendship;—
Thank You, God, for You!

—MADELYN G. COBHAN

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 7, 1937

UNITY SUBJECT—*Following the Christ.*

INTERNATIONAL SUBJECT—*Christian Character and Peace.*—Col. 3:1-17.

1. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
2. Set your mind on the things that are above, not on the things that are upon the earth.
3. For ye died, and your life is hid with Christ in God.
4. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.
5. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
6. For which things' sake cometh the wrath of God upon the sons of disobedience:
7. Wherein ye also once walked, when ye lived in these things;
8. But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:
9. Lie not one to another; seeing that ye have put off the old man with his doings,
10. And have put on the new man, that is being renewed unto knowledge after the image of him that created him:
11. Where there cannot be Greek and Jew, circumcision

and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

17. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

GOLDEN TEXT—*And let the peace of Christ rule in your hearts, to the which also ye were called in one body.*—Col. 3:15.

SILENT PRAYER—*Secure in the mighty power of the Christ, I relax in mind and body and realize peace here and now.*

All who become aware of the indwelling Christ by reason of that awareness rise to a higher level of thought and feeling. To rise together with Christ is therefore in the nature of an axiom. One cannot know Christ without rising higher because of that knowledge.

One may however know a truth and fail to apply it in one's daily life. Mere recognition of a fact or principle without doing anything to make one's knowledge practicable or usable is a waste of opportunity. If we are raised with the Christ it is in order that we may busy ourselves making our expression on the

higher level conformable with our heightened consciousness of inner truth. Instead of continuing in the ways and habits of thought of the old material or natural life in which we were reared, we are to seek the higher things of mind and heart. To be familiar with "the things that are above, where Christ is" is a sign of our arrival at Christ consciousness.

Some may suppose that the Christ life is all "smooth sailing" for those who enter into it. The truth is that nothing worth experiencing comes to us without effort, and the Christ life is no exception. We are not to drift with the current of natural thought; we are to set the mind on what we wish to realize and keep it there long enough for it to shape our thoughts to the mold that we have chosen. Future effort to express the Christ will then be easy for us.

We sometimes hear it said that a person is of two minds with reference to a certain subject, meaning that he is in a state of indecision concerning it and does not yet know his own mind in regard to it. But to be of two minds at once is impossible. No one can at the same time be conscious of the Christ Spirit and of the flesh, for these opposites do not consort together. He who awakes to the truth of the Christ within him at that moment dies to the lower nature, and in the resurrection through which he passes he comes to life in the Christ. His task from that time forward is to manifest that life, and leave the dead to bury their dead. True, he may find the force of old habit so strong in him at first that while he serves the law of God with the mind he serves the law of sin with the flesh. But this is a passing phase of experience in the one who aspires to obey "the law of the Spirit of life in Christ Jesus," for that law frees him

at length from all conflict, and leaves him in peaceful enjoyment of the Christ consciousness.

The law of the Spirit of life is rigid in its requirements and tolerates no lapses in obedience. All that is of the natural or flesh consciousness must be "put away" or divorced from our thought and expression. Gross sins—fornication, uncleanness, passion, evil desire, and covetousness—equally with the venial sins of anger, wrath, malice, railing, shameful speaking, and lying are all to be dropped as each one puts on "the new man, that is being renewed unto knowledge after the image of him that created him." Perfection of attainment is not required, but wholehearted desire and continuing will to follow the Christ way is. In the consciousness of the overcomer "Christ is all, and in all." Without such dedication of the mental and physical energies there is no keeping of the law, and he who falls short of the mark finds no peace of mind or heart.

Putting off the old and putting on the new is more than changing one's mental garments. It is a complete wiping out of the old thought habits, a dropping of them from mind as though they had never been, and a new beginning with compassion, kindness, lowliness, meekness, long-suffering, forbearance, forgiveness, and love as goals of development. The peace of Christ, a state of complete detachment from self and complete devotion to the universal good, can be claimed and demonstrated by any one who will make an effort to realize it. We let this peace rule our heart instead of letting it become a prey to anxiety and other destructive forms of negative thought.

In winning the good fight of inner transformation the word of Christ or true word is a mighty

weapon. Psalms and hymns and spiritual songs impress the truth of life on the subconsciousness and help us remember to express our true self. Keeping in mind the resolve to think, speak, and act in the name of the Lord Jesus, the ideal I AM, is another help in demonstrating the Christ. A third essential is a thankful outlook and a state of gratitude rather than one of complaint and faultfinding. These all help us to "put on the new man" as we win here a little and there a little more understanding of the true way of life.

QUESTIONS

1. Explain the meaning of the statement "If then ye were raised together with Christ."
2. Name some of the "things that are above, where Christ is."
3. What must be "put to death" before one can manifest the Christ?
4. Is it possible for one to be in two states of consciousness at the same time? Explain Paul's statement "I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin."

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Lesson 7, November 14, 1937

UNITY SUBJECT—*How to Teach Truth.*

INTERNATIONAL SUBJECT—*The Christian Minister.* —I Tim. 4:6-16; II Tim. 2:1-4.

6. If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now:*

7. But refuse profane and old wives' fables. And exercise thyself unto godliness:

8. For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life

which now is, and of that which is to come.

9. Faithful is the saying, and worthy of all acceptation.

10. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe.

11. These things command and teach.

12. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.

13. Till I come, give heed to reading, to exhortation, to teaching.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.

16. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

1. Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.

2. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Suffer hardship with *me,* as a good soldier of Christ Jesus.

4. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier.

GOLDEN TEXT—*Neglect not the gift that is in thee.*—I Tim. 4:14.

SILENT PRAYER—*I give myself unto prayer.*

To teach Truth successfully two conditions must be met. The teacher must have a good understanding of his subject, and he must be able to impart his understanding to others. To know what he himself believes is essential, but it is not enough. He must practice

Truth himself and prove its workableness before he recommends it confidently to any one else. He teaches himself to believe scientifically and vitally and trains his faculties to realize on his faith. Thus he qualifies himself to convince others of the truth of his teaching, and at the same time he thoroughly masters his subject.

The truth that is most necessary for man to know is the absolute principle of the All-Good. This is not a difficult principle to grasp, but in practice it sometimes proves difficult to apply. The difficulty is due to man's mental habit, already formed, of accepting both good and evil as real and true; not to anything inherent in the principle of All-Good itself.

He who understands the Christ principle because he has proved for himself its universal truth and instant availability, and who has a zeal to share his vision with others, is "a good minister of Christ Jesus." He has cultivated his faith until he is able to live by it, "nourished in the words" that express it.

The words that express faith in the good are those which count life, health, love, wisdom, and all innate goodness as real and true, and that leave out of account all reference to evil as anything more than an appearance and an unreality. The healing statement for this month—*"Thy Spirit strengthens both my soul and my body, and I rest in the peace of wholeness and health"*—is good doctrine; and whoever teaches it by demonstration or precept is a good minister or teacher of Christ Jesus.

"Profane and old wives' fables" are easily recognizable. Every one has heard them and every one in the natural consciousness has to some extent repeated them. Much that is profane in the sense that it is entirely separate from the good, with which it cannot

be connected by any stretch of the imagination, is published every day in newspapers and elsewhere. Fables of illness, death, and other calamities are the "latest news" now, just as they were two thousand years ago. We avoid them only by exercising ourselves "unto godliness" and training ourselves to be impressionable only to the good.

Godliness or living up to the doctrine of the All-Good is profitable "for all things." There are no exceptions to the principle of All-Good. It is always profitable and can be accepted as true under all conditions regardless of appearances.

To know God as the life principle or "the living God" instead of an impossible abstraction is ground on which to set our hope, since we are saved from sense consciousness only by the action of the Christ Spirit in us as we purposefully allow it to direct us day by day.

In theory every one knows it is right and good to be actuated only by the Christ Spirit. In teaching and commanding it therefore the minister is bringing nothing new or mysterious to the attention of his students. What seems new is the idea that men give themselves over entirely to the motivation of the Christ and apply its leadings practically in their everyday affairs. Many have the habit of thinking such a course impossible or at least impracticable, and have accepted a less exalted standard of conduct as the best that can be expected of them.

Youthfulness is no bar to realization of Truth and the understanding zeal that fits one to teach it to others. Students of all ages have the same opportunity to speak and live its precepts and to practice the love, faith, and purity it enjoins. Concentration

of thought on every avenue through which understanding may come and expression follow is imperative. Reading, exhortation, teaching, all are part of the drill of the teacher, who learns to teach finally by teaching, and who gains background by familiarizing himself with the understanding of those before him who have devoted themselves to the same task. "Be diligent in these things; give thyself wholly to them." Progress in understanding and expression comes only as the reward of application and wholehearted effort.

The soldier is a symbol of obedience to authority. Whoever acknowledges the Christ as final authority in his life becomes "a good soldier of Christ Jesus," obeying without question or reservation the behest of the Master and keeping himself free from the entangling demands of the senses in order to be true to his trust.

QUESTIONS

1. What are the essentials of the good Truth teacher?
2. Since Truth is infinite, what especial phase or principles of it is it indispensable for man to know?
3. Name some "words of the faith, and of the good doctrine."
4. What has concentration to do with the successful teaching of Truth?

Lesson 8, November 21, 1937

UNITY SUBJECT—*Expressing the Christ.*

INTERNATIONAL SUBJECT—*Christian Workers.*
—I Cor. 3:10-15; Gal. 6:6-10.

10. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth

thereon.

11. For other foundation can no man lay than that which is laid, which is Jesus Christ.

12. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;

13. Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.

14. If any man's work shall abide which he built thereon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

6. But let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT—*Let us not be weary in well-doing: for in due season we shall reap, if we faint not.*—Gal. 6:9.

SILENT PRAYER—*Through faith and patience I build the fundamental truth of Christ into my life.*

A master builder is one who is thoroughly competent to ply his trade and able to superintend others in the trade if he so desires. A master builder of the Christ life delves deep into the subconsciousness and lays the foundation of Christlike character on the basis of the ideal man or perfect I AM. This done, others may build on the same foundation, or other influences

may contribute to the growth of the builder's character.

The Christ is the visible manifestation of the I AM in man. It behooves every one to take heed how he builds on this foundation.

To make sure of his foundation the material builder excavates down to solid rock and then begins the structure with the most enduring substance he can procure. In like manner he who builds character, if he is wise, founds it on the solid rock of Truth. There is no Christlike character without sincerity and truth at the bottom.

What we accept as true may or may not be so. Whatever of truth we incorporate into our character is like so much weight of pure gold, silver, or precious stones. Superstition and deliberate falsehood are as wood, hay, stubble; they are not enduring. Courage, patience, and forbearance are essential. The stress of daily living proves the nature and quality of the material with which we work, as fire proves wood, stubble, or stone. The insight that comes with experience (the day) declares or reveals the nature of the building material that one puts into life.

He whose work abides or lasts because he puts into it the imperishable materials that crystallize out of spiritual substance is rewarded by permanence of results. If experience proves a course wrong he who seeks guidance in his daily walk need seek no further. The acid test or test by fire is the effect that follows a given course of action.

The word conveys ideas, and it is by these that men live. He that is taught in the word or creative idea that makes life a continuing season of fruition is able to communicate ideas to those who teach only by force of example. The teaching of example is

always unmistakable, but it is not always inspiring or to be emulated. He who lives a sincere, upright life teaches "in all good things," because the substance of his thought as well as the warp and woof of his daily conduct is good and cannot be mistaken by any real seeker after good.

The law of cause and effect, like that of the Medes and Persians, changes not. The Medes in fact are no more, and the Persians have declined until their law is no longer remembered, but effect still follows cause, for this law is rooted in the constitution of the universe and its maker is God. A man reaps what he sows eventually. Whether in spring or summer sowing there are so-called uncertainties of the season—drought, flood—by which crops are conditioned. In character building no such uncertainties exist. Good intentions, good will, expressed in deeds result in goodness or Godlikeness without fail. The inner harvest is subject only to inner conditions. Manifestations of flesh and Spirit can both be traced to the consciousness of the heart.

A belated harvest is explainable by inner conditions. Where faith wavers after the seed of the true word is sown, a drought ensues, and the time of reaping is postponed until renewed faith freshens the fields of the mind. New ideas and new light on old faith bring an upsurge of strength to this faculty, allowing an answer to prayer or the heart's desire to be realized.

Discouragement and depression, impatience, despair, and the critical attitude, all lead to weariness in well-doing, if indeed they do not cause it. Faithfulness in speaking constructive words and thinking and acting confidently instead of fearfully or distrustfully

keep the evil effects of negative habits from becoming manifest in the life.

Doing good to all men as the opportunity comes our way is the easiest and simplest way of connecting ourselves consciously with the principle of All-Good and of learning to apply the universal law of love and good will through which we express the Christ.

QUESTIONS

1. How do others build on the foundation of character that we lay?
2. What does the fire that tries every man's work represent?
3. Explain the benefit that one derives from being taught in the word.
4. Is the law of cause and effect changeable or variable in its working?

Lesson 9, November 28, 1937

UNITY SUBJECT—*Conscious Abiding in Christ.*

INTERNATIONAL SUBJECT—*Christian Fruitfulness.*
—John 15:1-16.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.

12. This is my commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do the things which I command you.

15. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

16. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

GOLDEN TEXT—*Herein is my Father glorified, that ye bear much fruit; and* so *shall ye be my disciples.* —John 15:8.

SILENT PRAYER—*I stay my soul on the thought that I am one with God.*

The Father of whom Jesus spoke constantly is the Christ mind, and Jesus is a perfect expression of that mind. To become perfect in our expression of the same mind is the great goal of the Christ faith. The husbandman prunes the vine and cultivates it that it may bear an abundant crop. The Christ mind likewise prunes our expression by causing us to deny all self-

ishness, all our superficial interests in materiality and pleasure seeking, and all that is without solid foundation in universal truth.

The "branches" are the faculties of mind, whereas the "fruit" is the thought. A faculty that is undeveloped in the natural mind can be developed in the Christ mind so as to become fruitful. Without consciousness of the ever-present Christ, faith may be sterile and negligible in one's life, but at the touch of the Christ there is an awakening to newness of life and greater fruitfulness.

To "abide" in Christ is to remain conscious of the Christ mind in us as it was in Jesus Christ, the divine I AM. The words of the Christ mind abide in us when we remain conscious of the truth in the creative ideas that we conceive when we keep the Christ in our thoughts.

We "cleanse" or prune the vine of thought by denial and affirmation and by action in conformity with these mental exercises. To prune our thought and purify it is an entirely different exercise from that of dismissing it from mind. To dismiss from mind the thought of the Christ in us is to cause the faculties —faith, judgment, love, wisdom, and so on—to atrophy. Every one has seen dead branches scattered about under trees, and can recall thinking how well those branches would burn in a winter fire. No one ever bemoans the fact that they are separated from the parent tree. "They gather them, and cast them into the fire, and they are burned."

The test of our abiding, aside from our own consciousness of the fact, is the success with which we realize our desires. When we abide in Christ we demonstrate the things that we deeply desire and will to have.

The Christ mind and its expression are one and the same. Therefore when we cultivate love and seek ways in which to express it we are abiding in the Christ.

Abiding in the Christ love is not a passive mental exercise; it is one of our most active forms of expression. "If ye keep my commandments, ye shall abide in my love." Keeping the commandments is one of the absorbing duties of a follower of the Christ. He who keeps them well is fully employed, with little time for thought on the negative side of life and no inclination to invite failure.

Doing the things that the Christ commands us to do sounds easy, but it includes realizing the nature of these things. A long list of duties continually demands our attention, but whether all these are of divine origin is not always apparent.

The Christ Spirit within man is the great helper and friend. Instead of driving him relentlessly to keep the law, it leads him by paths of love and joy to the same goal. "I have called you friends; for all things that I heard from my Father I have made known unto you." As we cultivate the Spirit of the Christ we know more and more surely what is true and what our part is in interpreting the truth that concerns us. We realize that we are modes of expression chosen by the Christ, and that we of ourselves did not choose the Christ way. As modes of expression under divine law we know that we are to be constructive (bear fruit), and when we fulfill this condition we gain greater power of expression on the inner plane and are able to demonstrate all our desires. "Whatsoever ye shall ask of the Father in my name, he may give it you."

QUESTIONS

1. Interpret the Father and Jesus in metaphysical terms.
2. To what may the "branches" be compared?
3. What is the effect of the touch of the Christ on one's life?
4. How do we most easily learn to abide in Christ?
5. In what way is the Christ within man his helper and friend?

A PRAYER

Dear Father-God:

Be with us in our efforts to share Thy Truth.

Endue us with Thy strength, Thy courage, Thy faith.

Bless our feet that they may be swift to carry the glad tidings everywhere.

Bless our hands that they may be kind and gentle as they minister in Thy name.

Bless our voice that it may be eloquent to speak Thy word.

Bless our ears that they may be keen to hear the call of those who cry out to Thee.

Bless our eyes that they may behold the Christ in all men.

Bless our mind that it may be open and receptive to the inflow of divine wisdom.

Bless our heart that it may be filled with the tender, compassionate love of Jesus for all mankind.

—*George E. Carpenter*

God's Dream

BY DELLA ADAMS LEITNER

In oneness with the Father we may dream
Of that fair day when peace in all the world
Shall make of earth a heaven; when His will
Shall be accomplished in the lives of men—
God's dream from the beginning. Slow has been
Man's progress, but his ideal is the same.
Man's thoughts may change, his varying plans
May lead him into paths confused with grief,
But through it all a sense of better things
Will call him back. When he at last has learned
God is the same, unchanging through it all,
And that obedience to the Truth leads man
Into the realm of perfect harmony,
Then peace attained, God's fatherhood
Establishing man's brotherhood, shall prove
That they who dare to think God's thoughts with Him
Have brought to pass fulfillment of His dream.

Silent UNITY

The harmony of heaven stills every warring thought. The peace and love of God fill the earth.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

MANY Christian metaphysicians who are quite familiar with the idea of the omnipresence of God address Him in terms that assert His absence. Instead of talking direct to God, who is always right in our midst, we talk about Him; we are apt to say, "God strengthens both my soul and my body" instead of "Thy Spirit strengthens both my soul and my body."

Our words betray our dominant state of mind, although the logic of Truth may belie them. We see logically that there cannot be any separation in spirit between the Creator and the created, but the created has the power to think of itself as separate from its source, and that thought makes a mental vacuum in which there is total absence of spiritual attributes. The human family on this planet has set up that sort of a mental void, and unless we train our mind to think the truth we find ourselves talking to God as if He were in the next room or in some faraway heaven in the skies.

We in our day and age are not alone in making God the third person in our conversation. Bible authors did the same. We should remember that the people who live today are the same people who lived in the past, in other words, we are the people who thought ourselves separate from God life and thereby killed our body. We also are like some of the people who acted the part of the prodigal son desiring to be again united with the Father and opening inspiration's way.

However we should not forget that although the

Father was "moved with compassion, and ran, and fell on his neck, and kissed him," the prodigal was yet "afar off." No one save Jesus the Christ has fully bridged that gulf of separation, and we are excusable if we at times lapse into the old consciousness of absence from the Father. Jesus gives us the right cue when He affirms, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." Jesus made the supreme unity of His mind with that of the Father. He affirmed that all His thoughts and words emanated from the one great spiritual source within Him. We are commanded to make the same attainment.

"For as the Father hath life in himself, even so gave he to the Son also to have life in himself."

So we find that we must train our mind in trust, look persistently and continuously to God for all things, and rest in the assurance that what we ask and affirm in Spirit will surely come to pass. Jesus had such supreme confidence and faith in the Father as the source of health and prosperity that His name has become the synonym and open door for the manifestation of those things. He said that whatever we asked of the Father in His name would be granted. Many persons get a very definite mental uplift and consciousness of Spirit by repeating audibly and silently the name Jesus Christ. But the name does not represent the real character of the person unless there is an acquaintance with the person himself. Unless you have read about Jesus and tried to realize His love, wisdom, and supermind power, you have no conception of the meaning of His name. Paul urged that we let Christ be found in us. That means that through the study of the life of Jesus and the dis-

cipline He gave His mind we shall put into our mind the same ideas that He had. These transcendent ideas will form in our mind a new kind of man, which is God's man.

When you turn your attention to Spirit your mind makes contact with a realm of ideas very much above the level of your common thinking, and when you strike this mental stratosphere you are tremendously lifted up. Then you make your statements of Truth and whatever you decree comes to pass. Job's friend Eliphaz said to him:

"Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee. . . .
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways."

HEALING THOUGHT

Thy Spirit strengthens both my soul and my body, and I rest in the peace of wholeness and health.

PROSPERITY THOUGHT

Every anxious thought is stilled. Thy mighty confidence and Thy peace infold me. Omnipresent Spirit substance fills my mind, and abundance is everywhere manifest.

(Use from November 20 to December 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I HAVE just experienced a wonderful healing. Having had my collar bone broken in four places and a piece of bone broken completely loose, I was out of the hospital in six days, up and around in eleven days; and my arm was out of bandage and into a sling in another ten days. God indeed proved His greatness through you, for the doctors said I would have to be in bed for months and have an operation to remove the loose piece of bone. This bone, praise God, was drawn naturally to the other and healed. God bless you all for your wonderful work. I praise Him all the time for His goodness. This is a most marvelous demonstration of God's healing power through Unity prayers.—*V. D., Denver, Colo.*

I THANK God that through your prayers I have been healed of a troublesome ailment, chronic bronchitis. It happened one night like a miracle some months ago. There is no sign of any return. I do not see how I could live without the prayers of blessed Silent Unity. —*Mrs. G. M., Gibson City, Ill.*

I HAVE experienced a most remarkable healing through

your help. By all the laws of medicine and science I should be fingerless, but the power of God helped me. I not only have my hand and fingers, but perfection of shape and complete use is being manifested daily to the astonishment of all my friends. Our faith has been rewarded.—*D. D., Chicago, Ill.*

THROUGH the prayers of Silent Unity I have not for days had to use any outside aid in combating an attack of asthma. I have suffered greatly with this ailment since I was eight years of age, and I am very happy and grateful for my glorious freedom. I praise God for this healing. You have taught me of God's goodness to His children. I follow your instructions, and I thank God for leading me to Silent Unity.—*V. L. N., Humberstone, Ont., Canada.*

I WROTE to you for prayers for little M——. The doctors thought she had spinal meningitis or pneumonia. She left the hospital four days after I wrote you and is perfectly well. I also asked for prayers for myself, as I had a very high temperature. I am well and more grateful to you than I can express. I know that God is blessing you for your wonderful work. His peace be with you always.—*Mrs. J. S., Window Rock, Ariz.*

A FEW WEEKS ago I wrote to you for prayers for the healing of a throat and gland trouble. I am glad to report that healing took place almost immediately after the letter was sent. I am inclosing a love offering in appreciation of your wonderful help.—*Mrs. C. H. T., Bloomington, Ill.*

PLEASE ACCEPT my sincere thanks for your prayers, which you may discontinue. When I wrote to you a month ago, I was able to sleep only about two hours

at night on account of severe pain along the sciatic nerve, and I could not get out of bed unassisted. Within a week there was a great improvement, and now I am free from pain, sleep all night, and can walk again. Again I say thank you.—*Mrs. M. C. J., Danville, Calif.*

Filled with Plenty

IT IS WITH a heart full of praise and gratitude that I write to you. Several weeks ago I asked you for help in obtaining a position as a teacher. Within one week after writing to you I received word that I could have a certain school if I wanted it at a better salary than I had a year ago, and the location is much more desirable. I am grateful.—*L. B., Macomb, Ill.*

I AM WRITING to tell you how grateful I am for your wonderful help. Prosperity has certainly landed on our doorstep. After nine years of struggling we have finally found our way. I cannot express in words how overjoyed I am.—*Mrs. D. C. H., West Hollywood, Calif.*

I WROTE TO you once before when I was very much in need of your prayers. I want to let you know that my husband got a job and is doing fine. Thanks to Unity School and their wonderful prayers.—*W. L. W., Kermit, Tex.*

I WROTE to you about two weeks ago asking you to pray for employment for my husband. Shortly afterwards a friend drove by, who said that he had secured a job for my husband in the company he works for. Also we found a home one and a half miles from my husband's place of business: a place in the country, just what we wanted and had had in mind. Last but not least, I secured a new piano pupil. Words cannot express my

gratitude to you and the Father for the wonderful blessings that have come to me and mine. Please accept this small offering as an outward symbol of my thankfulness.—*Mrs. E. C., Rosemead, Calif.*

He Shall Have Abundance

PLEASE SEND me another bank. I have never in my life known such happiness and contentment as I have had while using the bank drill. It makes life a miracle and proves that faith can overcome anything.—*Mrs. W. H. M., Pocatello, Idaho.*

I HAVE MADE marked progress by the use of the prosperity bank drill, namely a raise in salary and a nice bonus at holiday time. I am very grateful for your teachings, and I will send in the contents of my bank soon. —*S. A. W., New York City.*

THE PROSPERITY bank drill is so wonderful that it is hard to explain the many blessings received from its use. It would seem that a constant stream of good is pouring into my life and finding expression in many ways. It would take hours to tell of the good that has come to me through the use of the little bank and the prayers of Silent Unity. God bless you all.—*E. L., Birmingham, Ala.*

I MUST TELL you of all the good that has come to me while using the bank. I have had a month's trip to California with all expenses paid. When I returned I found our old car replaced by one that is a thousand times better—a gift from my father-in-law. Then two days ago I received papers from a lawyer in New York that when signed will bring me over two hundred dollars from my grandmother's estate. She passed on

ten years ago, and I did not know that I was to receive one cent. Needless to say, I a mmomently thanking the Father for His wonderful blessings. Bless you all for your help.—*Mrs. A. J. S., Wisdom, Mont.*

Search the Scriptures

THANK YOU very much for your encouraging letter. This series of Correspondence School lessons has been wonderful, and I am looking forward with great interest to the next series. Unity School has done a marvelous thing in setting a standard for Unity workers. If I had no desire to enter the Unity work, I should still say that this course is priceless. I am leading a class in the study of *Lessons in Truth* and it is my joy to share with them what has been so freely given me. We keep before us all the time the truth that it is the Father who teaches. I bless you and know that the Father is blessing you in the work of the Correspondence School.—*E. K., Seattle, Wash.*

My Help Cometh from Jehovah

AS REGARDS religious literature, I have found none with the clarity that your books and periodicals possess. During my strenuous hours at college I turned daily to your publications to rekindle faith and hope and renew mental and physical strength. May God continue to bless your great work.—*L. R., Sheyboygan, Wis.*

THE MORE I progress in *Lessons in Truth* the more is my true being revealed, something lives within me. I never knew I possessed such rich thoughts, never knew my mind would rise to such a state, never thought as I do now. My mind has taken hold of something that is

good and that can never forsake me, and I thank God that through Unity I have come to see the light. Your prayers and your thoughts still continue to reach me. Thank you, I do appreciate your kindness.—*I. W., Penydarren, Merthyr Tydfil, South Wales, England.*

Free from Cares

SOME sixteen months ago I wrote to you for prayers that my husband might be freed from the liquor habit, and after he had been a steady drinker for thirty years he was healed. He has never had a desire for drink, not even beer, in these sixteen months. Unless one has had this experience, one cannot know the joy of the happy home that I am now experiencing. God bless each and every one of you.—*Mrs. C. F. B., Conway, Ark.*

I AM THANKING you for your prayers for my son and for your letters expressing faith and hope when things were so dark. My son has been cleared of all blame, and we are very happy. The one who committed the crime confessed. My faith in God can never falter after such a demonstration, and as for your help, I cannot find words to tell you what I feel.—*Mrs. J. S., Ann Arbor, Mich.*

Love One Another

NO WORDS can express my gratitude for this blessing. Since I wrote to you some time ago for our household, harmony has been restored and again we are happy together; happier than ever, because I know that the Lord has entered.—*Mrs. F. E., Mauston, Wis.*

I JUST WANTED to write and let you know that we have had a lot of happiness and harmony come into our

home and our lives. We are grateful to you for helping us to grow closer to God and His blessings.—*Mrs. P. D. C., Rochester, Minn.*

He Is My Refuge

WITH YOUR help I have met and overcome several adverse conditions in my life. One was a painful swelling in my right leg, which was pronounced a varicose vein. For several weeks I could not use my leg, but I prayed as you directed and knew that it was perfect. I am now entirely well, and the doctor says the leg will never trouble me again.

I recently lost a valuable paper. For a little while I was panic-stricken, then I suddenly realized that nothing is lost in Spirit, and shortly I found the missing document.

I wrote to you last month for help in overcoming a need for drugs, a habit I acquired in the hospital. I have definitely felt your help as a living presence. Though the tablets are on a table close to my bed I have developed a distaste for them, even the thought of them being unpleasant. This appears like a miracle to me because I have been so dependent on them before.

The friction in my home is disappearing. I find that after I bless the circumstances and individuals in my life it seems impossible to meet them with anything but patience and joyousness, and this attitude is reflected back to me. I am sincerely grateful for your prayers and divine guidance in my life and affairs.—*A. M., San Francisco, Calif.*

Unto Us a Child

GOD SURELY heard and answered your prayers for me. Our perfect baby boy was born a few weeks ago. It is

a miracle that my delivery was made so easy for me, as I had had such trouble with my other three children. Surely this ordeal was made easy for me by God's loving care and the devoted attention of my physician and loving nurses. I appreciate sincerely what you have done for me and mine, and I am thankful for my beautiful "prayer" baby.—*G. D., Mason City, Wash.*

His Truth Is a Shield

IN MY LAST letter I asked your help for my dear ones who were driving home from the State of Washington. I wish to thank God and you for bringing them home safely. They had no mishap over snowy, slippery, and bad roads in seven States. I am inclosing a contribution for your work. I am very grateful.—*N. S., Cincinnati, Ohio.*

Father, I Thank Thee

THE BLESSED work you are doing for me is a wonderful thing in revelation and progress. Praise God. The work you have been doing for those for whom I asked your prayers is also bearing fruit steadily and pleasingly. The improvement in my physical condition is such that I want to shout it to you and to the world. May God bless you in your work and make it ever stronger and more powerful.—*M. R. C., Seattle, Wash.*

I AM VERY appreciative of your prayers for me. Through your help I have realized a lifelong ambition, for God has made it possible for me to study voice. I praise God and bless Unity every day for this wonderful demonstration of His unfailing goodness.—*Mrs. A. J. D., Richmond, Calif.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I asked you to pray for me and told you just what I wanted. But you tell me that you do not pray for specific things. I do not understand this; will you explain further?—*Question answered by Silent Unity.*

We are always glad to pray for God's will of health, wisdom, happiness, and prosperity to be made manifest, but we do not pray for the *specific way* in which these blessings are to come. We never pray, for instance, that one of our friends receive a certain material object that he thinks will bring him happiness. We pray for his happiness but not for that happiness to come from some particular source. When we pray for an individual's success, we do not hold a thought that he will receive a position he has in mind for we know that the success God has for him is not limited to one avenue of activity. We always pray for any person to receive good but we do not pray that the blessings of God must come in some definite way.

In all prayer, it is always wise to take an attitude of "lovingly in the hands of the Father." It is quite in harmony with Truth to pray for states of consciousness such as a consciousness of health and a consciousness of prosperity. If you feel that a certain material condition or thing is essential to your progress, it is wise to say silently to God in your prayers: "Either this or something which in Thy sight is better."

When Jesus said that we were privileged to ask for anything in His name and that He would help us to accomplish our desire, He did not imply that we could attain any wish simply by appealing to Him. A careful analysis of His words make it obvious that "asking in His name" is to ask for a blessing that is in harmony with His principles. This makes it impossible to ask for just anything we may desire, expecting Him to fulfill our request. We may ask for health, wisdom, success and similar blessings in His name, but we cannot ask for a definite material thing in His name.

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How do I go about it to present the Unity teaching to a friend who needs it and who I think is ready to listen?—*Question answered by Silent Unity.*

In talking about Truth to another it is especially wise to determine just what ideas seem to awaken his greatest interest. When his interest is aroused he will ask questions, and the answer to these questions will open the way for discussion of other phases of Truth. As nearly as possible one should let the friend "direct" the conversation so that the ideas he receives will be in harmony with his capacity for understanding.

In presenting Truth to your friend it may be well to control your enthusiasm and avoid giving him too much to think about at one time. If he has knowledge of certain instances in which you used Truth to advantage, perhaps a reference to these will increase his interest by causing him to realize that "it works." There is that within your friend which understands Truth, and your main purpose in talking with him should be to awaken this divine self so that he will voluntarily seek more knowledge of God's laws.

"Rejoice Always . . . In Everything Give Thanks"

APPROPRIATE for the Thanksgiving season is the article "Joy, a Dynamic Factor in Healing," written by Richard Lynch for *Weekly Unity*. Doctor Lynch says that while few persons regard joy as an attribute of physical healing, yet we have all observed that disease and suffering usually go hand in hand with mental wretchedness. He explains clearly why joy carries vigor, strength, and energy, and has a tremendous reviving power. He shows conclusively that the more joy we radiate, the more life, health, and strength we express.

WONDERFUL parents, a nice home, a vacation trip each summer, money to spend, and even a pony of his own—all these had Robert. Yet, when the teacher asked how many were thankful for something, Robert's hand did not go up with the rest. What was the one thing that Robert lacked? In a *Wee Wisdom* story this month called "The Boy Who Wasn't Thankful," Donnell Keeney explains why one's happiness does not depend entirely upon one's possessions. This story holds a lesson for adults as well as for boys and girls.

RAY PHILLIPS, star reporter for the Globe, was frankly skeptical. Where was he to get the exclusive story promised him out of this surprise Thanksgiving dinner held on Tuesday evening in honor of "Uncle Billy"

Morgan, proprietor of a general store in Northville, a man whom he had never even heard of? But Ray's skepticism changed to amazement when he saw seated at the table a governor, a famous physician, a university head, a well-known scientist, and other men of note. Why were they all come together to do honor to an obscure country merchant? A story lay back of it, one with a real heart appeal. Vern Godkin tells it in *Good Business* this month under the title of "Tuesday Thanksgiving."

FROM a desire not to appear "too good" students of Truth sometimes join friends in negative talk, feeling that thereby they are being broadminded. F. B. Whitney, writing in November *Unity Daily Word,* states emphatically that no Truth student can afford to make concession to anything that is contrary to the teaching of Truth. He explains why freedom from every kind of adversity lies in thinking Truth to the exclusion of all that is unlike it. Read his article, "No Concessions."

ONE DAY in her own life is delightfully described by Ruth E. Downey in *Progress* this month. The very first visitor who sought admittance to her mental house was an old acquaintance, self-pity. She could just hear him saying: "It's too bad you have to get up so early!" "It's too bad you have to live as you do!" Bang! went the door in his face lest he slip in and settle down for a long stay. Impatience, anger, wretched lack, and others called during the day, but all were confronted by a closed door. Hence the day ended in victory for this homemaker and student of Truth. She calls her true experience "Absolutely Nothing."

Give a Year of Unity

When you give a friend a year's subscription for UNITY magazine it brings him 1,200 pages of Truth teaching —enough to fill

- ★ One whole volume on healing
- ★ Another on prosperity
- ★ Four or five on other subjects

He will find in it:

- ★ Articles by Charles Fillmore
- ★ Articles by other outstanding metaphysicians
- ★ Silent Unity's answers to questions asked by readers who seek spiritual enlightenment
- ★ Many pages of testimonials from those whom the Unity ministry has benefited
- ★ The International Sunday school lessons metaphysically interpreted

UNITY is a reference book on Truth to which the reader will return again and again for inspiration and instruction. It will help him to build up a knowledge of Truth with which to meet any problem.

Let *UNITY* bring this benefit to a number of your friends this Christmas. If you like, you may order subscriptions on the Prosperity Bank plan. As you know *UNITY* is one dollar for twelve months.

A CANADIAN MINISTER COMMENTS ON UNITY

In an address to the Unity workers a minister from Canada, visitor to the Unity Training School, pointed out the fact that Unity teaching takes one back to first principles and is therefore the "key" to religious unfoldment. He also called attention to the good work that is being done by the Unity Correspondence School, of which he is a student.

If you have not already enrolled for this course of lessons, now is the time to look into it. It will take you back to the Jesus Christ principles, and if you will put them to work in your life, there is no limit to what you can accomplish. For full information address a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

RAYS OF SUNSHINE

This is the way Unity literature is described in a letter from a prisoner to the department of Silent-70. The letter reads:

"It has been a real pleasure to me to receive literature from Unity. It has been rays of sunshine to me. Every day I am more and more grateful for the revelation of Truth and for all the blessings it is bringing me.

" 'Man's extremity is God's opportunity.' This wonderful experience was mine in December, 1932, when I came into this prison. It was a very hard blow to me, and I needed strong words of comfort to keep me up,

so I thought I would take up Unity. Paul said: 'Be ye transformed by the renewing of your mind.' My life has been transformed through the wonderful teachings of Unity School of Christianity."

Silent-70's work of reclaiming those who have missed the way in life is made possible by love offerings from interested friends. Silent-70 is the missionary department of Unity School.

"A WORD IN DUE SEASON"

The scene is aboard a ship on the Mediterranean. Two women are talking together, and one shows the other a Unity periodical, asking if she is acquainted with it. It is her first glimpse of Truth, but the time is ripe for her acceptance of the Unity teaching, and she comes to the Unity Training School for further instruction. A visiting speaker related this true incident to the workers at Unity headquarters.

You can never tell how much good will come from introducing a friend to Unity literature. The most effective way of doing this is by sending Unity gift subscriptions. That is why each member of the Help-One-A-Month Club sends one subscription a month to some friend. In a year's time twelve new homes are reached and many times that number of persons. If you care to have a part in this work, send a card saying that you want to join the club. There are no dues. Let *Unity* be your first gift subscription.

Help-One-A-Month Club
917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 233 S Broadway; Nannie B. Highnote, Unity, 1532 Wilshire; Nina Fisher (LT) Unity, 4958 W Adams; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

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Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

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St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) DeSoto hotel

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Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

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Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

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Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow
Waterloo—Goldie Richardson, 324½ E 4

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Topeka—Harriet Pfouts, Unity, Jayhawk hotel

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Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

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St Joseph—Rex Morgan, Unity, 12th and Felix
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Bozeman—Mary Wessel, Unity, Baxter hotel
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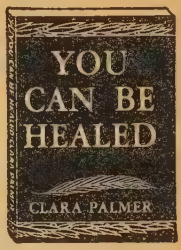

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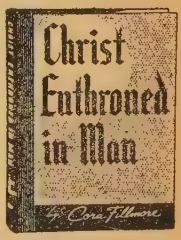

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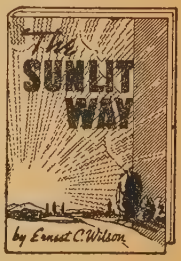

The Sunlit Way—Just in time for Christmas comes THE SUNLIT WAY, a new edition of an old favorite, by Ernest C. Wilson. Changes and additions have been made that enrich the book and make it more practical. Give this friendly, understanding book to some friend for Christmas and let it show him how to make of his life a glorious, "sunlit" experience.

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The text; but was it not absurd,
This counsel in a Christian land
Where churches rose on every hand:
"No images of beast or bird."

Yet now a clearer thought occurred:
Were only "graven" things inferred
By which past peoples were unmanned——
No other gods?

Did pride's and passion's form not gird
Our modern lives? My soul was stirred,
My sight made clear. The strange command
Was one I now could understand:
I breathed, "Lord, I will heed Thy word,
'No other gods!'"

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